

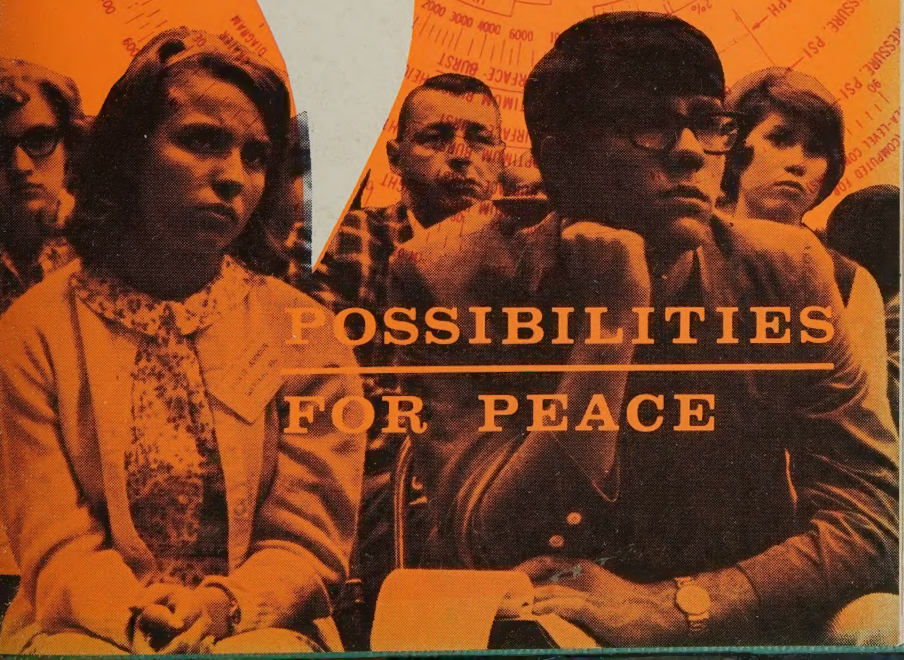
OCTOBER 23, 1966

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EXHIBIT

Pacific School of Religion

POSSIBILITIES FOR PEACE







... of PEACE and pieces

No problem plagues us more than our desire for peace. Around home after an argument about the car, we fail to find peace in the refuge of our own room. On the school bus we wonder how to help the underdog who is teased and tormented by the bus bully. In our cities the exploited minorities are bursting to be heard and helped. In the underdeveloped nations of the world, fellow human beings cry for the same freedom and style of living they see in the developed nations of the Northern hemisphere. Human integrity! Justice! A fair chance to live more fully as a human being. This is peace.—whether at home, at school, in the city, or in the world community of nations.

Peace is a process—not a goal! Peace is the process by which we strive to structure our relationships in order to get along with each other to the mutual respect of all concerned. Peace is not something we wait for; it is something we do. Peace is not a dream; it is action now! Peace is more than understanding other people; it is hitting hard at the ills of society in order to close the growing gap between the rich and the poor, the educated and the unschooled, the healthy and the hungry, the free and the captive. And no man nor nation has all the answers, but every man and every nation knows where the sores of society can be found. And where healing takes place, peace thrives.

Healing is at the heart of Christ's revolutionary discipline of *agape* love for all men, respect for the integrity of every human being, and faith in the purposefulness of God's creation. No Christian who is true to Christ—God's revolutionary power in the world—can be still. And that was the main thrust of the Youth Forum conducted in San Francisco this past summer by the Youth Ministry of the United Church of Christ. And that's what this issue of YOUTH magazine is all about. ▼

Youth/

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BY MILAN OPOCENSKY / There are church groups in which the word "revolution" makes people tremble. But I think this attitude does not witness to the sovereignty of the faith. We should be reminded of the simple, liberating and very revealing verse: "Perfect love banishes fear." If you really like—if you really love people, you cannot, you should not, you must not be afraid. And, this is valid with regard to both East and West, to Christians and non-Christians, to Marxists, humanists, agnostics—everybody: "Perfect love banishes fear." It is a commandment of love which urges us to go out of our church buildings into the arena of the world to engage in the process of humanization even though this may be painful.

We live in a revolutionary situation. There are now revolutions on the way in Africa, in Latin America, in Asia, in North America, in Europe. There is scientific, technological, and social revolution; there is political revolution; there is the sexual revolution. What should we do about it? What is the place of the Christian in a revolutionary situation?

COMMUNIST COUNTRY TALKS ABOUT . . .

and REVOLUTION

Perhaps we can understand by looking at St. Paul who said: "I have not yet reached perfection; all I can say is this, forgetting what is behind me, and reaching out for that which lies ahead, I press toward the goal." That is, a Christian lives his life between "not yet" which is to come and "now" which is the present moment. And a Christian who lives between "not yet" and "now" can, perhaps, be open to the future. As Christians, we know very well the tremendous gap between what we have been called to and what we are. But, by an attitude which is directed toward the future (a revolutionary attitude), a Christian's presence and existence in the world can be a tremendous catalyst in unleashing and using new creative forces.

Make life more human. In the past, Christians were very often helpless and confused in regard to revolutionary changes. Sometimes they were on the side of counter-revolution. They have been opposed to humanization. (I am speaking about revolution in terms of humanization—of making human living conditions more human.) And, we must admit, in repentance, that Christians in the past, and still today in some places, opposed the process of humanization. It is not surprising, therefore, that non-Christian groups often identify Christians with groups which defend the status quo, old practices, and out-dated set-ups. This is one of the causes of enmity and hostility against the Christian church, and we must, in all humility, take this judgment upon ourselves. There have been many failures in our history—
or, as Stalinism is a part of the Marxist movement, the Crusades and periods of persecution are part of our history as Christians.

Is non-violence always Christian? We have been hearing a great deal recently about the non-violent position and pacifism. Christians generally were and are inclined to avoid violence, and rightly so. But, I think we are going even farther beyond this. Today, we tend to stigmatize anything non-violent as genuinely Christian. And I think we must be able to look at the whole issue from the other angle. In one part of the world, a child dies every 40 seconds because of disease or malnutrition. Isn't this a violent situation? When all other action to change this situation has failed, is guerrilla warfare which is aimed at removal of social injustices really evil? Can the status quo be justified just to prevent bloodshed and violence?

I think we should be reminded that there are Christians in Mozambique, in Angola, in Latin America, and in South Vietnam who are involved in guerrilla warfare as Christians. Violence, hunger, social injustice, inhuman dictatorship have reached a state where Christians feel compelled to take up arms to bring about a real change in political, economic, and social

Those who love their brother seek to make man's living conditions more human everywhere

conditions. All Christians must recognize that they share in the guilt for the oppressive conditions which lead to the violence of guerrilla warfare. We of the North have failed to change our governments' policies toward the world's poor countries and are called to act radically to achieve this.

Who's to blame for the violence of a starving rebel? And so, we pose two questions: To those who are involved in guerrilla warfare, we must ask whether they have exhausted all possibilities of non-violent resistance. And to those who object to guerrilla warfare, we must ask whether they feel that it is enough to express their sympathy to the hungry, oppressed, and exploited and merely pray for them, or whether it is not necessary to seek for more effective means to support those who are involved. It is a complicated matter.

But, we must also state that every revolution—even the best and noblest revolution—is in danger of becoming ideological and rigid. It may happen, as it has happened very often in history, that revolutionary zeal becomes a deadly bureaucracy. There is a real danger that the original humanitarian content of a revolutionary program will be lost, and that the revolution will become tired; that it may even "eat up its own children." These are exactly the reasons why a Christian should participate in revolutionary happenings and why he should be able, because he is involved and has the moral right, to put a radical question mark over *all* revolutionary efforts.

Christians should show a sincere interest for all achievements and the success of all movements which aim to improve the human situation, but

because they are interested, existentially, in the success of these humanizing revolutions, they must also voice criticism, if necessary. It may be criticism of one's own Christian community or church which is very often threatened to become stupidly conservative or even counter-revolutionary. It may be criticism with regard to the outside structure of the revolution. The voice of criticism is only credible if Christians are involved in a reconstruction and if it is quite obvious that they are not just indifferent observers who speak from some balcony of life. Our Christian voice will be taken into consideration wherever we ask our questions out of a deep solidarity with ordinary men and out of our priestly involvement. When I say priestly," I mean sacrificial and self-denying involvement.

The gospel stands over all ideology. The level of the gospel is different from any ideological level, and it challenges and encourages us not to be content with the status quo. The gospel encourages us not to resign, but to expect and to hope in a new, better thing for our society, for our community. Christ breaks down a faith in any status quo. We are not permitted as Christians to believe in any status quo. We are always on the way. We are moving. The gospel of the crucified and risen Lord can become a tremendous revolutionary leaven. Whoever believes in the gospel cannot be quiet or apathetic if people are oppressed, exploited, or victimized by social injustice. However, Christians are at the same time aware that all our efforts to improve, to create new structures, are marked and will be marked by our human irresponsibility and fragility. This awareness that we are fragile, that we are sinful, that we are irresponsible, liberates us from a feeling on one side of frustration after failure, and of spasmodic rigidity after success on the other. So, a Christian community is a communion of pilgrims and tireless seekers who seek after the city which is to come. And in the readiness of Christians to go out, to seek, to struggle for new things, is the hope and promise for this world.

We must live in and through faith. I hope you remember the biblical story of the Exodus, of God's people walking in the wilderness, murmuring and hungry and frustrated, of God's people who were given manna, that daily bread from heaven. The people of Israel had been on their way two months toward the land of Promise. They were tired, disappointed, and bewildered by many difficulties. They were uncertain about the future, and they had even started to think of the homes they had left in Egypt. They had been slaves in Egypt, but it had been home. So, we must understand their murmurings against Moses and Aaron. And amidst all that uncertainty, anxiety and anguish, the promise of their daily bread, manna, was given. Moses was assured by the Lord that Israel would receive every day a new portion, new strength. They were supposed to go out each day and gather day's portion; and Moses said to them something very important for us, "Let no man leave any of it till the morning." Some did not listen to Moses and tried to keep their gathered manna, but it stank and became foul.

The message of this passage to my mind is very simple and powerful. We are reminded by that story that we are invited to live by promise, by faith and hope. We are told to go out newly every day to gather new strength and new courage, to expect new wonders and miracles within this history and within the laws of nature. One of the problems of our Christian life is that we have forgotten almost entirely that the exodus of Israel from Egypt was not just a temporary episode in the history of God's people. It was and is a lasting model of a creative and dynamic mode of life: God's people going through a desert frustrated and suffering, but over and over again inspired by promise and living on hope and by hope. We Christians are threatened by a great danger that we will stick to our tradition, to old manna from yesterday, and that our congregations will be just meeting places of introverted, inside-looking people—content, self-complacent, self-righteous, and that our service in this world will become increasingly ineffective, and, let me say, ridiculous.

Are we really serving the world? Don't you think that we Christians are very often just a bunch of decent, nice people with a strange hobby? What happened to us? Are we really concerned about the problems, aspirations, and sorrows of the world? I wonder to what extent the politicians, diplomats, statesmen and other civil servants in the so-called Christian societies and countries take the presence and voice of the Christian communities really seriously? And, I have a feeling that maybe the Marxists are the last group which is really seriously concerned about religion, for at least they fight against religion.

Many people in the world leave the church not because they have run into the stumbling block of the cross and of the resurrection, but because they are horrified by our static, conservative, and amateurish views on many aspects of human life. We must undergo a very profound self-scrutiny and self-examination. We are called upon to confront our communities with realities which make clear what the gospel is and what the gospel brings. Our temptation is to stick to our customs, ways of life, traditions, and prejudices. We forget that what was true last year can be harmful and dangerous nowadays because we live in a changing and highly mobile world.

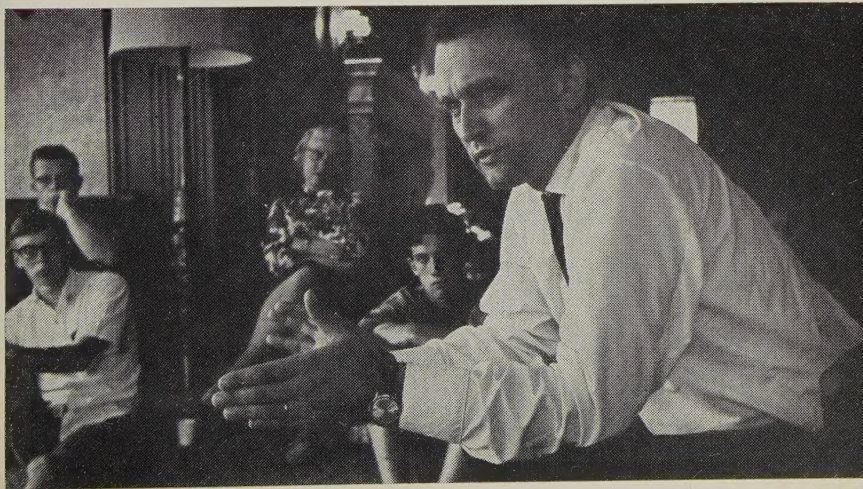
It is sometimes very strenuous to be always up-to-date, but I am confident that we can at least partially master the problems if we make the effort. The image of the old and new manna is a very powerful challenge to us. We should realize that we should be always on the way, that we, in spite of our cathedrals, are invited to live under tents, to live a dynamic, open, flexible, and creative existence. Our perennial mission is to go out, to go out every morning newly, to gather new strength, to struggle for a new vision, to risk to start again; and our privilege is to have the courage to fail. It is one of the marks of Christian existence that a Christian is able to risk failure.

Almost every part of our personal and social life is being shaped by

science and technology. It seems that there is no place left for a Christian presence and existence. Maybe today we can do very little directly, but we can create an atmosphere; we can give our world new flavor. We shouldn't speak so much about the source of our faith, but we should, in a very un-spectacular way, be with the people, where the people are, and go when the people are frustrated and about to give up. It is our privilege and our mission to encourage other groups to start again, because we are ready to start again to open up, to move, to go out, to question, and to have the courage to make a new beginning, not to be frustrated. Christians cannot be frustrated. We are human beings; we will be frustrated; but our frustration is not the last word. We as a church should ask no favors but should seek only to serve, not to be subservient, but to serve, and to witness. Our mission today is to infect the people around us with a bit of hope. Maybe the only service we can render to our neighborhood is that we are ready every minute to put a radical question mark over our own existence, that we are ready to question our own Christian way of life, our structure, our church, our church leadership, and primarily ourselves, that we undergo continuously that difficult and yet liberating self-scrutiny.

To be a Christian today is much more complicated than ever before. It is not enough to have good will and to live a decent life. There are many people in this world who live more responsible lives and more decent lives than Christians. If our witness would be effective and credible, we must learn what our world is like. We must travel more; we must learn more; we must study more; we must meet more people. We must ask

***in a world of frustration, our mission today
is to infect the people around us with a bit of hope***



over and over again "What is our secular city? What are the troubles and aspirations of an ordinary man?" We know of the gospel, but we must translate the gospel into the lives of men today. We feel at home here in this world, but we will serve our cities only as long as we become seekers—seekers after the city which is to come. Our world will be changed, and our history will move if we are able to go out of ourselves, to go out of the ghettos of our churches, and to seek.

It is our world because we know that it is God's world. We know that evil is not in the world—that it is in our own hearts. And we cannot be content; we hope for something better for our city, our country, for the whole of mankind. We should radiate that attitude of hope and confidence in our world into the small world in which we live. My Marxist friends are not helped if I speak about Jesus Christ, but if I live out of an awareness that he is the victorious Lord of this world without speaking about it.

If our witness is to be effective, we must learn what our world is like

if I stand beside my Marxist friend and he sees that I am not ultimately finished or frustrated, that I have some vision for tomorrow and the day after tomorrow, I think this is what it means to "make strong feeble knees." We are called upon to "make strong feeble knees." There are many, many feeble knees in this world—people are thirsty for a bit of hope. They need to meet people who are joyful and hopeful in spite of all the turmoil and threat of our world. So we may bring hope to this city, to this country, to the whole of mankind. We are not aliens to a foreign land, but fellow citizens; and yet, for the sake of society and of our community, we must remain professional pilgrims and tireless seekers.

The gospel, the good news of today, is the good news of openness to be open and to be confident with regard to the future; not to be afraid, but to work carefully, in humility and in humbleness; to go out, not to be frustrated. And we must confront people with this openness. I am always struck by the words of Martin Luther who said in those dark times (maybe every time is dark and difficult): "If our world will come to an end tomorrow, today I wish to plant a new little tree." There are many threats in our world, and yet there are many hopeful openings. Do, in your community, in your family, in your work, in your school, and in spite of many threats—do plant new little trees in your life, in your surroundings. Don't be scared; don't be afraid! Go! ▼

MILAN OPOCENSKY / A theologian and professor on the faculty of the Comenius Theological Seminary in Prague, Czechoslovakia. Dr. Opocensky delivered a series of lectures at the Youth Forum of the United Church of Christ in San Francisco, Calif., this past summer. The above article is adapted from one of these presentations. In January, Dr. Opocensky will become European secretary of the World Student Christian Federation in Geneva, Switzerland.



"I only hope it's a just and lasting peace."

Henry R. Martin in Saturday Review. Used by permission.

BY PETER PAUL VAN LELYVELD / *Shalom!* This is a very strange and powerful word. It is the Hebrew word for "peace"—but it means much more than this. If you saw the movie *Exodus* or read the novel, you will remember the scene in which the first ship of immigrants arrives in Israel, after having defied the British political blockade. As the ship arrives into Haifa harbor, one big shout of "*Shalom!*" rings out from the coast. It's a very emotional scene. *Shalom* is a personal greeting of powerful meaning.

This helps us to realize, I think, that what we generally mean when we use the word "peace" is not enough. The word "peace" is bleak, it's misused; it's not what the word *shalom* means.

In the Bible, "*shalom*" means that something or someone is whole—is unbroken—is in order. It means that everything is well. Or, in the words of a favorite biblical image—that you can live and sit under your fig tree and be contented. That is *shalom*. That *shalom*—of sitting under your own fig or olive tree and being contented—is essentially what God intended for his world. It is the perfect situation. Therefore, "peace"—as merely the absence of war—does not fully describe all that this word means.

Again, in the Bible, when the Hebrew people came to the land of Israel, they made altars out of "*shalom*" stones. This means they made altars out of whole stones—not cracked or broken ones. And

SHALOM

in the Bible you have described the covenant of "*shalom*"—a whole covenant, with all the people included. Wholeness of the body was also described as "*shalom*," so that if you were sick, in mind or in body, you were not "*shalom*" or whole.

Further, one of the most important kings of Israel was called Solomon—his name coming from the word "*shalom*." He was the king of peace—and it is well known that he was a specialist at helping people who were oppressed, people who could not get justice. And so, "*shalom*" has the element of "justice," too. And he was also concerned with agriculture and irrigation, so that under Solomon, Israel was made "*shalom*"—full of food.

Finally, if you were to ask what "*shalom*" means between people the best translation in modern terms would be "perfect human relations." It has to do not only with what is inside yourself, but also with what is between man and man. That is why it became such a powerful shouted greeting. *Shalom!* It is a "whole" wish to a person. You don't say, "Take care," or "Keep safe," these are only partial greetings or words of departure. But, you say "*Shalom*" which is

tal greeting or word of leaving; it includes everyone, loved ones, and enemies.

Let's go back to the Bible and look at several passages there. First, the story of Noah in Genesis (8: 10-11). "He waited another seven days and again he sent forth the dove out of the ark, and the dove came back to him in the evening, and lo, in her mouth a freshly plucked olive leaf." Remember my earlier example of sitting under the fig (or olive tree) as a symbol of wholeness? Here comes the dove back with this symbol in his mouth! In other words, this story shows that the earth is again whole. In the years preceding the flood, the earth was broken and sinful, but here the dove returns to tell us the earth is whole again—*shalom* again.

Next, in Psalm 85, verse 8 reads: "Let me hear what God the Lord will speak, for he will speak *shalom* to his people, to his saints, to those who turn them in their hearts. Surely his salvation is at hand for those who fear him, that glory may dwell in our land." And verse 12 continues: "And our land will yield its increase." Here, *shalom* has to do with economics. We have Solomon here concerned with irrigation and agriculture. It has to do with the wholesomeness of the economy. Peace, in other words, is economic peace.

Thirdly, in Isaiah 9: 5, we have a political image. "For every boot of the tramping warrior in battle tumult and every garment rolled in

THE HEBREW WORD FOR "PEACE" DESCRIBES
THE WHOLENESS OF MAN, THE FULLNESS OF LIFE



blood will be burned as fuel for the fire. For to us a child is born, to us a son is given; and the government will be upon his shoulder, and his name will be called 'Wonderful Counselor, Mighty God, Everlasting Father, Prince of Peace.' Of the increase of his government and of *shalom* there will be no end, upon the throne of David, and over his kingdom, to establish it, and to uphold it with justice and with righteousness from this time forth and for evermore. The zeal of the Lord of hosts will do this." Again, I would like to make clear how political this image is: *Prince* of peace; of the increase of his *government* and of peace there will be no end. To establish and uphold it there will be *justice* and *righteousness*. So, there is a political aspect as well as an economic aspect to *shalom*.

Fourth, I want to mention Micah 5, verse 4: "And he shall stand and feed his flock in the strength of the Lord, in the majesty of the Lord his God. And they shall dwell secure, for now he shall be great to the ends of the earth; and this shall be *shalom*." (Perhaps you should read this section from verse 2 to see it in context.) You see this passage deals with security, but not with the security of one nation alone but with the security of all nations, of all mankind to the ends of the earth, including the people in the Urals and beyond the Gobi Desert.

Finally, I wish to examine Ephesians 2, verse 14: "For he is our *shalom* who has made us both one, and has broken down the dividing wall of hostility." In this passage then, Paul defines *shalom* as meaning "who has made us both one, etc." In other words, *shalom* is the fact that the dividing wall of hostility has been broken down. And, verse 15 continues: "by abolishing in his flesh the law of commandments and ordinance, that he might create in himself one new man in place of the two, so making *shalom*, and might reconcile both to God in one body through the cross, thereby bringing the hostility to an end." There are many images here. For one thing Paul uses the image of the wall of hostility. What did he mean



his? Paul talks about religious walls, racial walls, political walls, and cultural walls. Throughout his epistles, Paul declares that the religious wall between Jews and non-Jews is broken down. As for the racial walls—there are surely no people in the world who have suffered more from discrimination than the Jews. We all know that. And Paul says, even in his time, that this racial wall is gone in Christ. As for the political wall, in Paul's time there was sort of a Viet Nam situation in Israel. It was a situation in which people probably said (or wrote on walls) "Romans, go home!" And Paul said this was not true—that Christ had broken down the wall of politics—that all men were brothers. Finally, and perhaps most difficult, Paul stated that the cultural and social walls were gone in Christ. Here in Ephesians, Paul states that circumcision is no longer important—that one does not have to become a Jew in order to believe in Jesus Christ—thus, the cultural differences are gone.

Well, where does this leave us today?

First, in all this it is evident that *shalom* is a cooperative happening. You can never have more *shalom* than you share with others. Therefore, talking about peace is already a very questionable thing, because if you cannot have more peace than you share with others, where are the others? With whom are we going to share the *shalom* given to us? Therefore, I would like to close with three questions for you.

1. Where do you see the image of the dove being used to symbolize the bringing of *shalom* to the earth?
2. What walls of hostility do you see in your present world?
3. If we believe that these walls of hostility are being broken down in Christ, as Paul says, and if that fact is the gift of *shalom* to us, then where do you see an opening, a community, a movement, a peace corps, where you can enter in to accept that invitation?

Shalom! ▼

PETER PAUL VAN LELYVELD / A native of The Netherlands, Peter Paul is presently Overseas Associate Director, Department of Youth Ministry, National Council of Churches, New York City.





Some thoughts about peace . . .

I believe that unarmed truth and unconditional love will have the final word in reality. This is why right temporarily defeated is stronger than evil triumphant. —*Martin Luther King*

Is peace simply the absence of war, or does peace mean the absence of all human tension? Most pacifists cry out against the "absence-of-war" definition as simply a legal distinction describing the temporary state of affairs when no large-scale killing is going on, but when preparation for large-scale killing is going on. . . . If we go to the other extreme and identify peace with the absence of all human conflicts or tension, most social scientists would agree that this kind of peace is unachievable, except in Utopian novels which feature dumb (voiceless) participation by all members of a kind of clock-work society. . . . One other definition identifies peace with a well-ordered society, one where tensions and conflicts exist but are controlled or channeled for the greater good of the group, one where laws and institutions encourage dissent and find in this dissent the stimulus for growth and change.

—*Richard Brody*

Life is trouble. Only death is not.

—*Zorba the Greek*

Mankind is a family. The best of us and the worst of us are much nearer together than any of us want to admit, and in God's eyes none of us are in a position to condemn any other man or to punish him. If we don't recognize the existence of world community today, we are doomed to destroy all of our values in the process

before the physical destruction takes place.—*Ben Seaver*

Where openness obtains, humanity begins to occur. To the extent that we move out of ourselves, not refusing to know others or being afraid to be known by them, our existence is human. —*Karl Barth*

Let me say something about the way we pacifists look at the war/peace situation. For one thing, we believe that reconciliation with the enemy is more important than victory over him. We are not primarily interested in self-defense, law and order, or integration of the races. Our primary objective is reconciliation. . . . A second thing we pacifists see is that an attempt to discover the causes of conflict is more important than making a target out of the symptoms. . . . A third difference, from the pacifist's point of view, is that we think of the enemy as someone to be changed, not to be destroyed. You know, once you bring the bomb and the bombers in, it's very difficult to be conciliatory. . . . A fourth element of the pacifist perspective is the recognition that he too may need to change. . . . Arrogance, false pride, a feeling that all the good is in us and all the evil is in the enemy, this is what makes war possible. It will take a different kind of attitude if we're to make peace possible. —*Robert Moon*

The trees want to be still, but the wind doesn't stop. —*Chinese saying*

Neither the pacifist nor the non-pacifist can say, "My position is wholly good." . . . This does not

mean, however, that the Christian is morally helpless. There are certain things *any* Christian can do in time of war or when war threatens:

1. You can refuse to hate. . . . You can refuse to give in to the vindictiveness and calculated hatred which characterizes nations at such times. You can recognize that *you* are involved in the evil of the situation, and that *your* nation bears part of the responsibility for the situation.

2. You can support positive measures that will help to counteract the threat of war. This might mean supporting legislation to send food, clothes, and machines to downtrodden areas. It might mean sending them yourself. . . . There is almost no limit to the kinds of things it might mean.

3. You can counteract some of the things you may have to do because you live in a society at war or threatened by war. For example . . . you can continue to be active in the Christian Church, which embraces men of all nations, and thus help to keep alive a bridge of good will which stands above national interests.

4. You can avoid indiscriminate approval or disapproval of all that is done by your nation, either before, during, or after a war. (The temptation of the pacifist is to condemn all that his nation does in time of war; the temptation of the non-pacifist is to approve everything.) The Christian must remember he is subject to a higher authority than the State; he must be willing to say the unpopular thing when an important matter or conviction is at stake.

—Robert McAfee Brown



"Nonconformity" people. They are not just a mass bundle of thoughts. It's other people. And it's also Country's word of nature. In saying that it works and one also saying that one must would create something. That would be a loose string, then—stop it—could one, with some of it, have a chance?

I feel—throughly for the first time in my life, that I'm doing something that has been doing something for the sake of doing something. That is, when somebody says, "What do you do?" I don't just give an answer that's sort of justifying my two personal attitudes. And that's not to say that for me, being able to secure something—and not that being able to secure something will, as a kind of New Venture, now I feel as though I'm doing something. I like it and it's been something to me, and it's good good.

Everybody says I'm quite easily moved, and I am. So are the people running politics in our country's house more would we?

—Joan Bly

Fellow citizens, we cannot escape history. . . . We hold the power and bear the responsibility.

—*Abraham Lincoln*

Our problems are man-made. Therefore, they can be solved by man. And man can be as big as he wants. No problem of human destiny is beyond human beings. Man's reason and spirit have often solved the seemingly unsolvable—and we believe they can do it again. . . . Peace is a process—a way of solving problems. . . . World peace, like community peace, does not require that each man love his neighbor—it requires only that they live together with mutual tolerance, submitting to a just and peaceful settlement. And history teaches us that enmities between nations, as between individuals, do not last forever.

—*John F. Kennedy*

Is not this the prime challenge to the Christian conscience? Resources exist on one side, need on the other; can there be any challenge more direct than this? If you go back to the Gospel, the most specific promise of salvation ever pronounced is for those who feed the hungry; the only specific damnation is for those who do not.—*Barbara Ward*

Security is *not* military force—though it may involve it. Security is development. A developing nation that does not in fact develop simply cannot remain “secure.” Without internal development of at least a minimal degree, order and stability are simply not possible, because human nature

cannot be frustrated beyond intrinsic limits. It reacts—because it *must*. . . . Let me suggest a concrete proposal for our own present youth generation in the United States. If these matters stand, our present Selective Service System draws on only a minority of eligible young men. That is an inequity. It seems to me that we could move toward remedying that inequity by asking every young person in the United States to give two years of service to this country, whether in one of the military services, in the Peace Corps, or in some other volunteer developmental work at home or abroad. . . . It would make meaningful the central concept of security: a world of decency and development—where every man could feel that his personal horizon was rimmed with hope.

—*Robert S. McNamara*

If humanity is to live, there must be men who know why they live. There must be not only persons of great skill in devising the means of life, but persons of great amplitude and zest and passion in their affirmation of life. There must be not only men with sharpened intelligence but men with vigorous purpose and strengthened hope. The Church should labor to insure that those who are members of the informed and trained community shall also be members of the responsible community. There is tragic waste represented by the gifted who remain uneducated. But there is an even greater waste represented by the educated who remain uncommitted.

—*Truman Douglas*



"Thought you should know there are some of us around!"

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BY JAMES F. COLAIANNI / *Pacem in Terris* was more or less universally acclaimed as one of the most important peace initiatives in the history of the world. This Encyclical Letter of Pope John XXIII dealing with "Peace on Earth" was published in 1963. The question that was before the world then still remains before us this very day: *Peace or Annihilation?*

Protestant theologian Paul Tillich regarded the appearance of *Pacem in Terris* as "an important event in the history of religious and political thought." Adlai Stevenson was impressed by Pope John because he saw the human race "not as a cold abstraction but as a family and insisted that all men are brothers, all wars are civil wars, and all killing fratricidal." Yet our country continues to wage war with a vengeance and our leaders still persist in a policy that embraces war as an instrument of peace. Or, as United Nations Ambassador Goldberg put it in a speech defending this country's right to impose its will by force in Vietnam, "The enemy will have to learn that they cannot impose their will on others by force."

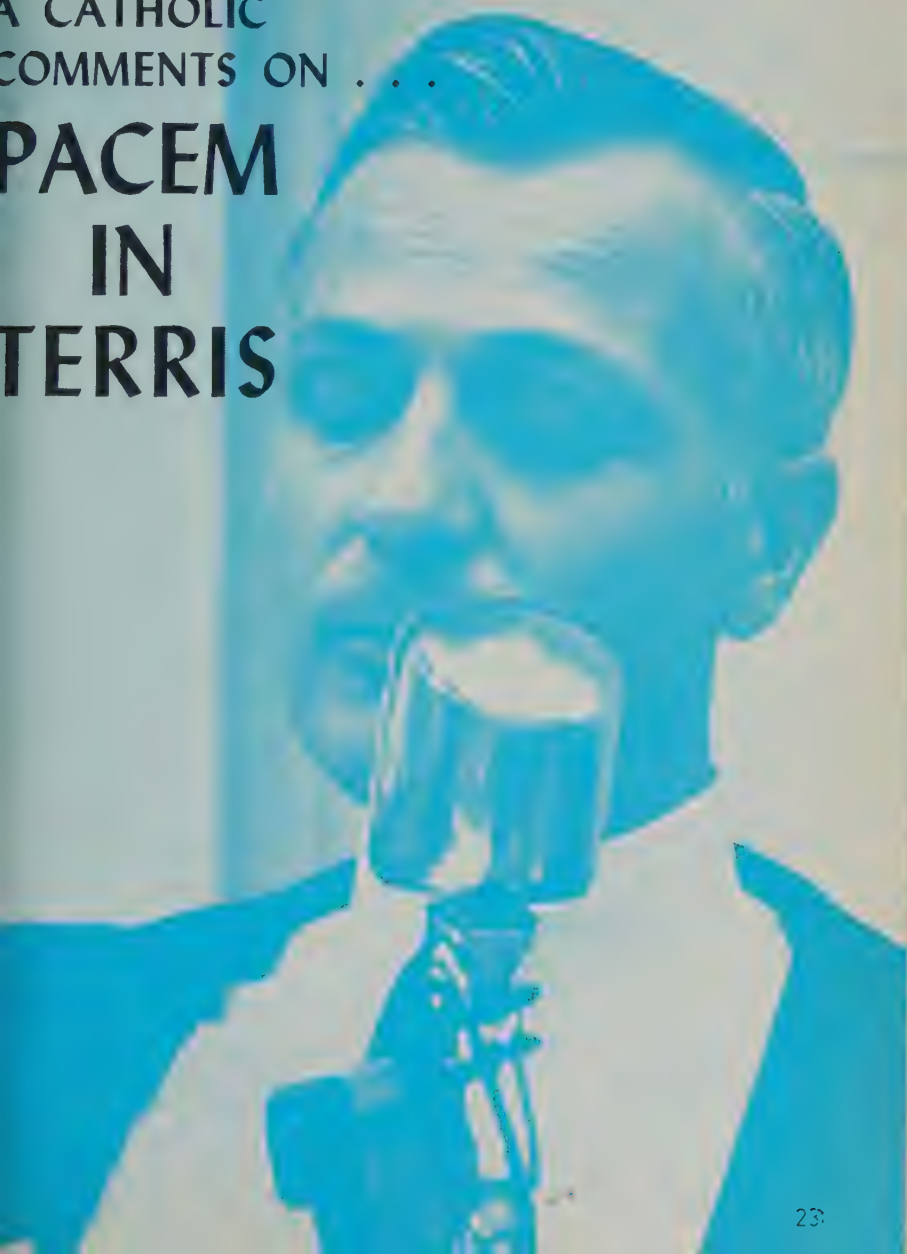
Pacem in Terris can be structured into four major divisions: *Part I*—The order which should exist between men as individuals; *Part II*—The order which should exist between individuals and public authorities within a single state; *Part III*—The order which should exist between states; *Part IV*—The order which should exist between states and the world community.

Every man is a person with rights and duties. Part I of *Pacem in Terris* begins with a clear statement of human rights: Every man has the right to life, and to the means necessary for the proper development of life. Food, clothing, shelter, rest, medical care and necessary social services are matters of right, as is the right to security in sickness, inability to work, widowhood, old age, unemployment, etc. A human being has the right to his good reputation, to search for the truth in freedom, to express his opinions, to pursue the arts, to a basic education, to worship according to conscience, to choose freely his state of life, to assembly and association, and to travel freely within his own country and between countries. The dignity of the human person involves the right to take an active part in public affairs. The human person is entitled to a juridical protection of these rights.

Correlative with these rights are the duties of the very person who is the subject of such rights. Thus there is a duty to recognize the existence of these rights in all other persons. A well-ordered human society requires that men should mutually collaborate, work for one another's welfare. Racial discrimination can in no way be justified.

A CATHOLIC
COMMENTS ON . . .

PACEM IN TERRIS



Some of his own colleagues consider Pope John a threat to Roman Catholicism

Public authority should seek the good of all without preference. In Part II of *Pacem in Terris* the principle of legitimate authority necessary to a well-ordered and prosperous society is spelled out: The purpose of public authority is the attainment of the common good. The common good is never properly served unless the human person is taken into account. All members of the political community are entitled to share in the common good and civil authority must promote the common good of *all* without preference. Considerations of justice and equity can sometimes demand that civil government give more attention to the less fortunate members of the community, since they are less able to defend their rights. If any government does not acknowledge the rights of man or violates them, it not only fails in its duty, but its orders lack completely any juridical force. It is in keeping with the dignity of persons that human beings should take active part in government.

All states are by nature equal in dignity. In Part III of *Pacem in Terris* we are reminded that, above all, every trace of racism must be eliminated so as to make possible the consequent recognition that all states (which are, after all, communities of individuals) are by nature equal in dignity. Just as inequalities in knowledge, virtue, talent and wealth must never be held to excuse any man's attempt to lord it over his neighbors unjustly, so too this principle applies between nations which may have reached different levels of culture, civilization or economic development. Since all men are equal in their natural dignity, all political communities, or nations, are of equal natural dignity. Like individual relations between nations are to be governed by a recognition of mutual rights and duties. Nations have the right to existence, to self-development and to the means necessary for this. There are great benefits to be derived from mutual cooperation between nations on various levels, such as, economic, social, political, educational, health, etc. National interests must not be pursued at the expense of hurting other nations.

In this section Pope John condemns the arms race: "Justice, right reason and humanity urgently demand that the arms race should cease . . . If this is to come about, the fundamental principle on which our present peace depends must be replaced by another, which declares that the true and solid peace of nations consists not in equality of arms but in mutual trust alone."

Needed: A public authority having worldwide power. Finally, in Part IV, Pope John recognizes that the complexities of international life in the modern world are such as to render the present system of international relations unable to respond to the demands of the universal common good. He calls for the establishment of a public authority

having worldwide power and the means with which to effectively pursue the universal common good. This worldwide public authority must be regulated by the same norms governing the relationships between individuals and between nations, i.e., the recognition, respect, safeguarding and promotion of the rights of the human person. The hope is expressed that the existing United Nations structure will develop into this kind of instrument of worldwide public authority.

At a time when our generation seemed haunted by the question, "Who speaks for man?", *Pacem in Terris* came as a sudden, dramatic answer: Pope John was explicit in stating that he wished to speak as one who voiced the hopes and aspirations of *all* humanity and not merely as the head of the Roman Catholic Church. Thus he spoke not only to Catholics but to all people, of every faith and of no faith, in his historic effort to rally all persons of good will to the cause of peace.

Love for man stirred a gentle revolutionary. When *Pacem in Terris* was published on April 11, 1963, Pope John had just a few weeks left to live. He had already impressed the world with his splendid human qualities: humble, outgoing, warm, friendly, sincere. It has been often said that this favorable impact was greater on the non-Catholic world than on the people of his own religious community.

Pope John was a quiet, gentle revolutionary—but revolutionary he was, and therefore regarded by some of his colleagues, who remained committed to the status quo, as a threat to the Church. Nevertheless, Pope John made the kind of favorable impact on the world that few men in history have been able to generate. The reason, of course, is clear: somehow John had been able to convince people all over the world of his genuine love for them, his real concern for the welfare of all men. Here was a man who not only preached Christianity but lived it; here was a man who not only talked peace but had a passion for achieving it; here was a man who could be trusted. It was good to be loved by Pope John.

To be Christian is to be more fully human. Pope John once told a newsman, "After I am gone, I hope it will be said that Angelo Giuseppe Roncalli was a man." This, of course, is the Christian vocation: To be a man; to be human; to relate in meaningful terms to other men, other humans. Here indeed was a man; here indeed was a Christian. And there is no contradiction in this dual claim. As John Cogley, Religion Editor of the *New York Times*, said: "John XXIII was no less a man because he was stunningly Christian; he was no less a Christian because he was stunningly human."

If Christianity doesn't teach us how to become ever more human, then it doesn't teach us anything.

To the degree that creative, Christian love inspires us to keep channels of communication open to all those others with whom we share the human condition, to the degree that we use every possible channel to

demonstrate good will; to learn and to understand; to find ways of giving service; to that degree we advance our fulfillment in our humanity and to that degree do we contribute to the forward progress of the whole human race.

Would Pope John have been a "peacenik"? I think if he had been born about 60 years after his time, right here in the United States, Pope John would probably be closely identified, one way or another, with those people whom other people like to label (in a non-complimentary way) as "peaceniks." If a peacenik is one who is committed to promoting peace through love and understanding, then Pope John was a peacenik. If a peacenik is one who is not

willing to accept, without question, the traditional reasons for justifying war advanced by persons in authority who despair of finding peaceful solutions to international problems, then Pope John was a peacenik. If a peacenik is one who is willing to take risks, willing to suffer in the cause of peace, then Pope John was a peacenik. Which is to say, that if Jesus Christ were a man in today's world, he would frequently be seen in the company of peaceniks. He might even have worn a beard.

It is not easy for me, an American who is a Christian, to find Pope John's *Pacem in Terris* so easy to embrace and at the same time to be reminded by the news of world events that my government's policy is not in harmony with a truly Christian approach to peace in the world.

Does love reign, or fear? In *Pacem in Terris* we read: "there is reason to hope that by meeting and negotiating men may come to discover better the bonds—deriving from the human nature which they have in common—that unite them, and that they may also come to discover that one of the most profound requirements of their common nature is that between them and their respective peoples it is not fear which should reign, but love, a love which tends to express itself in a collaboration that is loyal, manifold in form and productive of many benefits."

Yet, we were plunged (scared might be the better word) into the war in Viet Nam by a mentality which thrives on fear. It's so simple



Dare the Christian conscience compare napalm in Viet Nam with the Nazi ovens?

impleminded, that is, to pursue a policy that can turn good guys into bad guys at will, the idea, of course, being that we are always the good guys, like the old cowboys and Indian movies. Talk in abstract terms and paint everything either black and white. Dehumanize the enemy. Don't let yourself think about the death of a Viet Cong soldier in terms of blood spilling out of the body of a 15- or 16-year-old boy who joined up with the same gleam in his eye as a young New England youth might have had when he heard the call "The redcoats are coming."

Who is your brother's keeper? *Pacem in Terris* counsels us that authority is a necessary requirement of the moral order in human society. It may not therefore be used against that order; and the very instant such an attempt were made it would cease to be authority. . . . The unity of the human family has always existed because its members were human beings all equal by virtue of their natural dignity. Hence there will always exist the objective need to promote in sufficient measure . . . the common good of the entire human family of nations."

Yet the demands of war seem to make it necessary for our federal government to inspire a restructuring of this hierarchy of values and to produce a majority of super-patriots who place abstract phrases like "national policy" or "war effort" at the apex. This made it easy for the Port Commissioners and other officials of Redwood City, Calif., to reject out of hand a protest movement against the establishment of a napalm manufacturing facility in the Redwood City Port area. When these local government officials had before them an application to use Redwood City public property for the manufacture of 100,000,000 pounds of napalm, they refused even to consider the objections offered by some of us "peaceniks" based upon the moral issues. "This is a matter of national policy" said the Commissioners, "and therefore we are not competent to listen to moral arguments or to make judgments concerning moral issues involved."

I remember the impressive reply which one lady, a professional engineer, gave to the Chairman of the Redwood City Port Commissioners. She told him of the profound and moving experience she had undergone when, after World War II, she saw the Nazi extermination ovens. "I looked at the manufacturer's name proudly etched into the door of the execution chamber," she said. "I realized then, for the first time, that these ovens were designed by members of my own profession, who had to know precisely what they were designing. They had to determine the dimensions of the ovens, how many persons could be exterminated one time; they had to design means of egress and ingress, they had to worry about placement of pipes and valves and all the rest in order to facilitate mass murder. And I know there had to be local government officials, just like yourself, who were called upon to make decisions concerning the location and construction of the plants these ovens were

How can a Christian live as a Christian without working openly for peace?

built in, just as you are now called upon to make a decision concerning the location of this napalm facility."

The nature of the weapon was of no interest to the Redwood City officials. Nor were they concerned about the use to which napalm was being put in Viet Nam. "National policy," they said. "Not our affair," they said. "We all deplore war, but we must treat this as merely a business transaction," they said. "This will put Redwood City on the map," one said. "Think of the economic advantages to our city."

If we would be Christians, if we would be men, we simply must take a stand here—and in every other area of the war/peace issue—on the basis of "national policy" or "my country right or wrong" or "let somebody else make the moral decisions." Isn't this what happened in Nazi Germany? Did not a Christian country abdicate its Christian manhood, its humanity, in the name of "national policy" or "my country right or wrong" or "let somebody else make the moral decisions?"

To love God truly is to love your brother. We simply cannot have it both ways: We cannot be Christians and sheep at the same time. As the good Pope John indicated, we must be men if we would be Christians. Let's not kid ourselves. Religion cannot be disassociated from the quest for peace. We who call ourselves Christians are committed to the reality of the fatherhood of God and the brotherhood of man. We give witness to the reality that the God-man and man-man relationships cannot be separated. We hold fast to the teaching of Jesus Christ that our God is the God of love, and that our properly-ordered response (our Christian response) to God's love for us can only be measured according to our love for one another: "Love one another as I have loved you." The apostle John calls one who professes to love God, yet does not love his brother, a liar. The peace will not be won by religious ritual, abstract sermons and prayers. Prayer is an awareness in the presence of God of what is and what we ought to do. And our prayers for peace will be effective only to the extent that they motivate us to do something.

Each man works for peace in his own way. There are countless ways in which to take part in the peace movement. Whatever your way might be, get with it. Join it. I don't see how a Christian can live as a Christian outside of it. Ours is not to merely wish for peace, but to work for it. *Pacem in Terris* means *Peace on Earth*. What Christian would deny this as God's will for man? In the Lord's Prayer we say "Thy will be done." This can take on real meaning only when we translate it into concrete, living reality: "Thy will be done." Where? Right here on earth. By whom? By us. What is "Thy Will?" That we should love one another. We will do your will. We will love one another. We will have *Peace on Earth*. ▼

THE IDIOT

Hey, You!

You with that big conservative chip on your shoulder
You with all the answers.

You who told me that Greece would outlast Socrates.
You who told me that Rome would outlast Christ.
You who tells me that America will outlast Thoreau.

You with the answering guns to every question.
You with the force to repel every aggression.
You with the only key to saving Democracy.

You who talk of our obligation to our ancestors' death for Freedom.
But you slipped up in India—who died for their freedom?
Maybe that's why India is a second-rate power.

Hey, You!

You who act first and listen last.
You who talk fast and listen least.
You who attack the enemy swiftly and listen little.

You who scorn the pacifists.
You who label them commies and chickens.
You who see only through your own pink glasses.

You with the brilliant mind.
You with all the facts to back you up.
You with the big head and the pin-hole eyes.

You with a blind spot on the Left.
You who would have me fear the Left.
You who are sure you're Right.

Hey, You!

Yeah, You, Joe Conservative: This is John Uncertain—
I don't know whether to hate your guts or to pity them.

DONALD H. GRACE / Athol, Mass.

Do you think world peace is a possibility?

"I think world peace, in its purest sense is one of our impossible possibilities: possible enough to work toward; idealistic enough to remain forever out of our reach."

—Clara Jeanne Baker / Sidney, Ohio / 17

"It is a possibility, even if it is a far one, that peace will be in the whole world some day. A sign of it is the confusion that exists among the youth of the world who are protesting and reconsidering the established rules of today."

—Micheline King / Bakersfield, Calif. / 20

"A qualified answer is required. If mankind can rid itself of arrogance, hostility, and suspicion, ignore national interests, and, instead, base its relationships on love, trust, and understanding—then world peace will follow. I am optimistic."

—Dwight Burney / Omaha, Nebr. / 17

"Yes! But with every definite answer, reservation must be made. World peace as an end may never be accomplished, as a direction its realization is starting now."

—Bill Sagona / Biscayne Park, Fla. / 17

"As long as nations try to preserve a so called 'peace' through war, in some regions of the world, world peace remains an idealistic dream."

—Brigitte Hoffmann / Berlin, Germany / 18

"The Bible says that 'nation will rise against nation.' I don't think there will be world peace. But we Christians are called to bring God's *shalom* to the people living in this torn-up world."

—Anneli Halonen / Helsinki, Finland / 17

"Yes. We are involved in a race between technological development and human compassionate use of knowledge. It will mean destruction, or peace and harmony."

—Steve Braun / Galena, Kans. / 17

What's the most important thing Christian teens can do to promote peace?

"Learn about and seriously think through both the ethical and political issues of peace based on their knowledge of Christian love and ethics and on a deep concern for humanity and dignity of every man here and abroad, and develop a comprehensive, well-reasoned, articulate position on peace through which they would convincingly spread their concern to others and for which they could work concretely in their own lives."

—Joan Barstow / Gaylord, Mich. / 18

"Follow their beliefs and what they have been taught, and practice these things. In short, don't just be a Christian—*act* like a Christian."

—David Lohuis / Gettysburg, Pa. / 16

"Bring before the rest of society the truth of the horrors of war and reiterate our responsibility not as an international policeman, but to share our wealth and culture. We should be leaders in any peace movements and always continue to explore possible courses of action."

—Jeffrey Pulling / Rutland, Vt. / 16

"I'm not certain what is the most important role—but I feel the Christian can suspend himself to be involved in many aspects of physical and mental action—a living witness, prepared to be a defunct witness."

—Chris Jefferson / Brooklyn, N. Y. / 17

"Give an example. Show everyone how life is wonderful when you give yourself for others; how it is easier to face problems with God. How our role is to go, to do, and to give with joy."

—Laurence Wassmer / Geneva, Switzerland / 19

Father

—In your hands

we lay the giants of this world

—In your hands

we lay the black and the white

the rich and the poor

the young and the old

—In your hands

we lay India and Pakistan

North and South Viet Nam

Egypt and Israel

America and Russia

—In your hands

we lay China

all the nations that try to develop

and all the nations that are developed

All these gaps—we lay in your hands.

Help us

—to build bridges and not widen the distances any further

—to demask giants and not blow them up any bigger

—to look realities in the face

and not to shut them out from confrontation

Help us

—to choose between the right and the wrong things to do

between going along with—or being opposed to—

what our government, our society, our community, our
schools are doing

—to choose between the draft and conscientious objection

—help us to participate critically and to be real salt
instead of sugar

Enlighten our minds

Give us vision

Make us creative

Help us struggle

for the sake of the world, your world,

the one world you promised us,

Our Father, who art in heaven.